NEUTRALS—25.

1	Mr.	N. M. Mohammed Abdul Kadir	14	Mr.	Murukumpuzha V. Kunjukrishnan
2	,,	C. V. Chandrasekharan	15	Sahib Bahadur	H. O. L. Marikar
3	,,	K. Dominic Joseph	16	Mr.	P. V. Mathai Chemparathi
4	,,	D. Francis	17	,,	M. R. Narayana Pillai
5	,,	A. Gopala Menon	18	,,	K. R. Narayana Aiyar
6	,,	C. Jabamony Nadar	19	,,	K. R. Narayanan
7	,,	N. John Joseph	20	,,	G. Narayanan Tampi
8	,,	T. T. Kesavan Sastri	21	Dr.	G. D. Nokes
9	,,	Kaviyoor K. K. Kochukunju	22	Mr.	M. Ramachandra Rao
10	,,	S. Krishna Aiyar	23	,,	P. Raman Pillai
11	,,	Puthupalli S. Krishna Pillai	24	,,	J. W. Tolson
12	,,	A. K. Kumaran Vaidyan	25	,,	P. Vivekanantham
13	,,	P. Kunjukrishnan			

THE TRAVANCORE CUTCHY MEMONS BILL.

SAHIB BAHADUR P. S. MUHAMED (*Quilon cum Kottarakara*): സർ, കച്ചി മെമൺസ് ബിൽ ഈ സഭയിൽ വായിക്കണമെന്നുള്ള ഉപക്ഷേപത്തെ ഞാൻ ഇവിടെ അവതരിപ്പിച്ചുകൊള്ളുന്നു.

MR. PULIYOOR T. P. VELAYUDHAN PILLAI: I second it.

SAHIB BAHADUR P. S. MUHAMED: സർ, ഈ ബിൽ ഇതിനുമുൻപ് ഈ അസംബ്ളിയിലും കൗൺസിലിലും വാദപ്രതിവാദത്തിനു വിഷയമായിട്ടുള്ളതാണ്. കഴിഞ്ഞ നിയമസഭയിൽ ഞാൻ തന്നെ ഈ ബിൽ അവതരിപ്പിക്കയും സെലക്ട് കമ്മിറ്റിക്കു് അയയ്ക്കുകയും ചെയ്തിരുന്നു. അതിനുശേഷം നിയമസഭ പരിഷ്കാരം ഉണ്ടായതിനാൽ ഇതിന്റെ നടപടി തുടർന്നു പോകാൻ സാധിച്ചില്ല.

PRESIDENT: There is not likely to be much controversy on the matter.

SAHIB BAHADUR P. S. MUHAMED: തിരുവിതാംകൂറിലെ മുസ്ലീമിങ്ങൾ എല്ലാം ഒരേ രീതിയിൽ കഴിഞ്ഞുകൂടുന്നവരും പരസ്പരവിവാഹം നടത്തിക്കൊണ്ടുവരുന്നവരും ആണെന്നുള്ളതു് എല്ലാവർക്കും അറിയാം. അതുകൊണ്ടു നിയമം എല്ലാവർക്കും ഒരുപോലെ ഇരിക്കേണ്ടതാണു്. കൊച്ചിയിലും മലബാറിലും ഇതിനനുസരണമായ നിയമങ്ങൾ പാസാക്കിയിട്ടുള്ളതിനാൽ ഈ നിയമം ഇവിടെ നടപ്പിൽ വരുത്തണമെന്നു ഞാൻ അപേക്ഷിക്കുന്നു.

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SAHIB BAHADUR N. M. MOHAMMED ABDUL KADIR (*Ambalapuzha cum Shertala*): Sir, I rise to support the Bill introduced by my honourable friend Mr. P. S. Muhamed.

In almost the whole of India, legislation has been made to prevent the Cuchy Memons from following the Hindu law of inheritance.

In Travancore it has been an age-long custom among this section of the Muslim community to follow the Hindu law in the matter of inheritance. This is wholly un-Islamic, and the present Bill is intended to bring the Cuchy Memons also under the scope of the Muslim law.

The majority of the Cuchy Memon families of the State are in Alleppey and most of these families have marriage ties with Cochinites. As such, so much complications arise in the matter of inheritance, as while in Travancore they follow the Hindu law, in Cochin they have to follow the Mahomedan law.

Sir, it is only in the fitness of things that legislation is made to prevent this section of the Muslim community from following the un-Islamic law of inheritance, and they are compelled to follow the Mahomedan law.

Therefore, Sir, it is with great pleasure that I support the Bill.

The motion was put to vote and carried.

SECRETARY: The title of the Bill shall be "The Travancore Cuchy Memons Bill."

SAHIB BAHADUR P. S. MUHAMED: സർ, ഈ ബിൽ താഴ്ത്തുന്ന അംഗങ്ങളടങ്ങിയ സിലക്ട് കമ്മിറ്റിക്ക് അയയ്ക്കണമെന്നു ഞാൻ അഭിപ്രായപ്പെടുന്നു.

൧. മെസ്സേഴ്സ് ടി. പി. വേലായുധൻപിള്ള
൨. കെ. സി. കരുണാകരൻ
൩. അബ്ദൽക്കാദർ
൪. മക്കാർപിള്ള
൫. എൻ. ആർ. കൃഷ്ണൻ
൬. കൊറാലിൽ പി. എബ്രഹാം
൭. ജോസഫ് വിതായത്തിൽ
൮. എസ്സ്. നാരായണപിള്ള
൯. നാരായണക്കുറുപ്പ്
൧൦. രാമൻകുഞ്ഞു്
൧൧. ശ്രീമതി നാരായണിയമ്മ
൧൨. ഡിപ്യൂട്ടി പ്രസിഡൻറ്
൧൩. ലീഗൽ റിമെംബ്രൻസർ

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MR. PULIYOOR T. P. VELAYUDHAN PILLAI: I second it.

The motion was put to vote and carried.

THE TRAVANCORE ANTI-DOWRY BILL.

SRIMATI T. NARAYANI AMMA: I beg to introduce the Travancore Anti-Dowry Bill. I do not think it is necessary for me to make a lengthy speech to commend the general principles of the Bill for the acceptance of the House. The Statement of Objects and Reasons appended will speak for itself. It appears to me that, speaking to a body composed as this Assembly is, there is hardly anything for me to add to the Statement of Objects and Reasons.

Sir, Travancore has always been in the forefront in regard to healthy measures of social reform, and it appears to me that the passing of this Bill will be another notable contribution to the well deserved fame which Travancore already has in this field.

It is true that the dowry system is not prevalent in Travancore to the extent to which it obtains in some other States and Provinces. But, that it does exist cannot be denied. In the communities among whom it is prevalent, it is becoming more and more current, so much so it has now become a serious social evil, calling for immediate eradication. Those who would compare Travancore with other States and Provinces, in regard to this social evil, have also to bear in mind the fact that the economic condition of the people of Travancore is worse than that of the people outside, so that the dowry system causes comparatively greater havoc here than in other places.

Then again, Sir, as stated in the Statement of Objects and Reasons, the dowry system, by whatever name it is called and in whatever form it is observed, vitiates the sacredness of marriage and is very often the cause of unhappy alliances and family quarrels; there are many families which have been ruined on account of this dowry system. It is the duty of every one interested in the progress of the State to prevent such unfortunate happenings. The present Bill is a humble endeavour in that direction.

Honourable members will kindly note that it is a modest measure aimed at the abolition of the dowry system as such; it does not seek to prevent the taking or offering of small presents voluntarily and spontaneously offered as a token of natural love and affection. I trust the principle of the Bill will be unanimously accepted by the House.

MR. PUTHUPALLI S. KRISHNA PILLAI: Is there a similar enactment anywhere else?

SRIMATI T. NARAYANI AMMA: Yes, in Bombay, Behar, and some Indian States.

SRIMATI K. DEVAKI ANTHARJANAM: I second it.

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